



Rev. W. B. Derrick, D. D., Editor of the Voice of Missions.



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DR. C. MCKANE RETURNS.

The Republic of Liberia is Ungrateful Says the Doctor.
RESUMES HIS PROFESSION.

Pronounced to Be the Most Fertile Country in West Africa—Every Prospect Pleasant, Only Man is Vile.

In the subjoined letter Dr. McKane tells the editor of the Savannah Tribune what he thinks of Africa. The editor of the Tribune pays the doctor a very high compliment, says the Tribune:

"Dr. McKane is a true ripe mind; broad in his beliefs and liberal in his ways, affable and congenial, yet ready to foster any movement for the advancement of the race and respectability of his friends."

LIVERPOOL, ENGLAND, JANUARY 5, '96.

DEAR MR. EDITOR:

Your very kind letter reached me at Monrovia. I was glad to hear from you and to know that things were moving along nicely in Savannah.

Liberia is all right, but I cannot say that I have been treated alright by my friends in Liberia, as you know I hoped to be of some service to the Republic, and to be established by native people to whom I devoted more than two-thirds of my life in the saddest experience of my life. I left Liberia not because I could not make a living but because I failed in carrying out my plan.

It is conceded by the best authorities that the Republic of Liberia is the most fertile country in West Africa, and to quote a writer "every prospect pleasant and only man is vile." I cannot consistently advocate a wholesale emigration to Africa. There was a time when I thought wholesale emigration was the best thing, but my personal experience proves that wholesale emigration will bring disaster and death. The government of Liberia does exactly what it promises. The American Negro had better remain where he is and fight. Nearly one-third of the emigrants who left one city in March have died because they have not received food and medicine promised by the society.

In my opinion, based on experience, that the American Negro had better remain where he is and fight. Nearly one-third of the emigrants who left one city in March have died because they have not received food and medicine promised by the society.

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Third Episcopal District Notes.

BY ITS CORRESPONDENT SECRETARY.

DEAR SISTERS:—This morning as we were attending to our household affairs the thought came to me: "What of the night?" Our mind is ever burdened with our work, and we are continually thinking of what is the most profitable way to pursue for the improvement of the well-being work.

One would think that the results of the two years of arduous work were blessings enough, but there is more and better to follow. The interest in the society and its beautiful work for the love of Christ, that was aroused at our first annual meeting has resulted in the formation of many new societies, and only the Master Himself will be able to estimate the blessed results of the service undertaken.

But however fully we may be able to congratulate ourselves upon the growth of the societies throughout the district, it becomes our duty, in reviewing the work to understand and state fairly the true condition of the society, and if possible provide for an extension and increase of power throughout the district. It seems that many eyes are turned toward the Third Episcopal District. One of the workers in a sister state wrote us last week: "Our women are not so wide awake as the women of your district." Dear sisters, it is for us to decide whether we shall "slink or swim, live or die, survive or perish."

The reports of the second quarter's work have been coming in quite encouragingly, notwithstanding the blockade financial straits. Yet we are not doing the work that we have done. Some say, "We are waiting until after the General Conference to see what change will be made."

Have we any time to wait? Proper gratitude for the past implies proper provision for the future, and the great privilege and responsibility of this provision is upon the members of this society. The coming General Conference will undoubtedly formulate plans whereby we will be enabled to feel the power of the union with the whole body of missionary workers within the pale of the A. M. E. Church. It is our prayer that after the adjournment of the conference the plans endorsed by them will be put into operation, and the work of the district will be encouraged, new ones be formed in waiting cities, towns and villages, and whole communities spring to sympathy and co-operation in God's service. To prevent failure and to insure success, strenuous individual effort and systematic organization are essential. Let us not wait until action is taken by our fathers and leaders, but let us work until then, that will be the more profitable way of waiting. Pennsylvania, New York, Maryland, District of Columbia, Iowa, Kansas, Arkansas, Michigan, Mississippi, Texas, Indiana, Ohio, and perhaps other states are at work; but these do not compass the whole area of that should be organized in the A. M. E. Church.

Why is it that? We're sure we can't explain unless it is that the dear sisters in other states do not comprehend the value of association and organization. Organize! organize! organize! Let us be the pass word of the day. "Im sick of organization, organization." If England can afford an organization for the prevention of cruelty to cats should put to shame every unkind thought in regard to organized efforts for the cause of Christ. It is true He will recognize our individual purpose, and individual labor for Him; but it is also true that alone we can comparatively do but very little, while by united labor we can accomplish all things through the power of God. We need no isolated societies; we want one interest to be a common interest to all. The record of the A. M. E. Church in missionary work down to the present is a grand record, all things considered. Think of many poor churches, scarcely able to support their pastor, maintaining a missionary society. Will not those devoted followers be thrice welcomed into His presence? The future record of this church in this line of work is hopeful and prophetic of good. May God, in His own time, hasten the day when the men, women and children of the church will stand united in this grand cause.

To this end we pray, hope and patiently wait that the missionary spirit will be so quickened that no one among us would dare wrap the one talent in a napkin but each would so multiply that which God has given that He may reap an abundant harvest through our toil.

We cannot tell what blessings will come back to us when we have endured self-denial in this work. Dear workers, let us take courage and those who have never worked before work even now the more. So many societies write "pray for us." So many say "send us information as to what to do." So many say "send us a prophet to our societies." We have tried to do our duty as far as we are able, have tried to answer all questions; yet of times our own plans fail and we have to resort to a higher power. We verily believe that a good work, therefore in a good way we recommend a close co-operation with the great head of the church and succeed will be ours. Wait no longer dear ones, but work until the appointed time. The March number of the Voice, (and how we do thank our dear Bishop Turner and our much loved Dr. Derrick for

BY WAY OF THE CROSS.

BY A. L. RICHARD, A. B., F. A. A.

DEAR DOCTOR:—You cannot imagine how pleased I was, after reading your very able and sympathetic letter addressed to me, in the columns of the Voice of Missions.

I am glad to know, that men of various grades of qualifications, have begun to consider the great questions of Christian Missions as conducted by the African M. E. Church, in this country, where millions of our brethren, are yet, in ignorance and superstition. This is the great work of the church today.

In Liberia we have a hopeful field. I have labored incessantly to bring the work up to a state of respectability, commensurate with the standing of our great connection. My sufferings, drawbacks, and opposition in this effort, are two and multiform to rehearse. Some day the church will know what we have gone through, in her interest and for the common cause of humanity. In the midst of all these perplexities, the good Lord has kept our head above the waves, and has here and there raised up friends who have hastened to our relief. We are willing to suffer for His blessed cause and for the common cause of humanity. It is both cheering and inspiring when men like yourself come to our rescue. I am glad to know that you appreciate our feeble efforts to push on this work. I am also glad to know that the "Christian Endeavor Society"

Dr. John T. Jenifer's Own Letter.

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Rev. Mangena M. Mokone, of South Africa, to President Council.

ETHIOPIAN MISSION, P. O. Box 398, Pretoria, Transvaal, Z. A. R., South Africa.

HONORABLE SIR:—Your most important and gratifying letter has been duly received this morning, and for which I am indebted to many grateful readers, may I not enough sufficiently thank you.

In reality, I publicly discern and see that you do sympathize with us, and that of the 16th ult. illustrated and elucidated it lucidly.

Yes, Professor Connell, the battles and wars we are facing in this part of Africa are fierce and terrible. Here it is amid persecutions and oppositions from the surrounding brothers, who are supposed to be missionaries. They have displayed the conspicuous and prominent scope in writing newspapers against the colored people's education, giving vain false reasons that education and Christianity spoil the colored, which exhibits they are the deniers and contradictors of their profession and confession. And we, the colored, have looked upon that as a betrayal, at any rate, and they have seemed to have made a trade of the Word of God. We pray every year for our education, as they expose, we receive good education, a deliberate untruthfulness.

And there is no progress whatever of our description, and consequently we have taken a double loss on that score. This is the only reason we have started our own mission by ourselves to try to teach, Christianize and civilize our own country.

The missionaries have mostly succumbed to the life with fat and honey to suppress. Concerning our boys' education, honorable professor, pen and ink cannot fully express the exhilaration and thankfulness I embrace.

Your favorable letter has been the cause of our revival and strengthening. We are always so strengthened when we receive letters from America, and feel as if we have been visited by an extraordinary being.

Believe me, professor, I can assure you I am not simply able to pay, and yet the desire is concomitant and exceedingly great. You know, professor, that the heart crosses over a vast ocean. Your mercy and kindness to the willing to receive our boys in question I thank God and you for it.

As to sending them over will see next year early in the year. Your letter to me has led me to a profound contemplation and realized my belief, and opened the way to the conquering of our mission. It is not so old, but very young. However, considering its age, we see by the grace of God or the Lord Jesus Christ, who has given Himself for us, we are progressing, trusting Him alone as our guide.

Your letter, when I see how you love Africa and pray for it to be saved from destruction of heathenism and the death of same, causes me to retire into seclusion and silence to meditate on my country people.

We never dreamed of you Americans thinking of us at all to be your people and that you work for our salvation. If I have been an able man would come personally there to visit this distant country where so many prayers are being made for us.

My God of heaven bless you, professor, to a multiplication of work, and that that place become a ground of saving many souls.

Having the honor to be, honorable professor, your most obedient and humble servant,
MANGENA M. MOKONE.

BISHOPS AS LAWYERS.

Rev. W. T. Poynter, of the M. E. Church South, is complaining through the Christian Advocate about the Bishops being both the judicial and executive functionaries of the Methodist church, and predicts a great friction in the future. He wonders how Methodism has got along so many years without a fearful rupture, "when one set of men hold so much power." We can give him the reason, if he will accept it. The Methodist church, in all of its branches, is young, and no Episcopal Methodist church, has ever had many Bishops, and being elected by the whole church, through their delegates, they have rarely been rash or venturesome men. But the time will come when Methodist churches, will have a hundred Bishops, and some may have five hundred, and then as Arch Bishops, the Pope or Bishop of Bishops will be demanded, and will have to be created, as much as the Protestant Christians have criticized the Pope of Rome. He has been the centre round which every sentiment of the Catholic Church has gravitated for the last thousand years or more, and held that great domination in fact, but for the Pope, the Roman Catholic Church would have been rent and shattered ages ago. There are about twelve divisions, or sentimentalities in the Roman Catholic Church, but they all respect and revere the Pope, and thus he has held the Church together. And when Methodism gets a little older she will have these varied sentimentalities, the same as the Roman Catholic Church, the Church of England, and the high and low church party, of the Protestant Episcopal Church of this country. There are two sentimentalities now existing in the M. E. Church and the M. E. Church South, but it is restricted to Calvinistic and Arminianism. Under these two heads our opinions and views are tentatively held about which little is said. And in the A. M. E. Church there exists today three sentimentalities. A large number believe that the robe is the natural and divine garb of the minister when he enters the pulpit, to expound God's holy word, as was held by the Christian church universally for fifteen hundred years, while the remainder believe that any kind of dress or appearance will do for the pulpit that will pass current in a home stable. Another portion believe that children are born Christians and if baptized and are trained up in the nurture and fear of God, may grow to be a hundred years old and never know the day they were not Christians. Dr. Coppin is the chief exponent of this doctrine, while another portion believe that you reach a certain age of responsibility, at some indefinite period, and the moment you pass that milestone in the race of life, you are bound to be a sinner or not, and regardless of all the virtues, graces and Christian piety, you must go and seek forgiveness of sins whether you are a sinner or not, and be born again, because Christ justified the sinner and not the good. Hearty Nicodemus and men of his ilk, who are ignorant of the principles of Christianity and steeped in the vices of sin and crime. Other sentimentalities will grow and spread in the Methodist church until in the future, a head, or some kind of chief, will be necessary to hold these divisions of opinion in ecclesiastical tact, as the Pope holds the Roman Catholic Church. And the remedy that the Rev. Poynter sighs for will have to come in the form of a Pope, Archbishop, Pope, Metropolitan, or some chieftain whatever may be his title, and not through a committee of Christian lawyers, as he proposes. We do not believe the day will ever come when the Methodist church or any other church of the Episcopal Methodism will subject the judicial opinions of their Bishops to a committee of lawyers, or even to a committee of civil judges. Bishops are men, and lawyers and judges are men. And the seven of learning are as open to one as to the other, and if a knowledge of civil law is necessary, in many of the complicated cases which may come before a Bishop, the Bishop can acquaint himself with civil law as easily as civil lawyers and judges can acquaint themselves with ecclesiastical law. Moreover, if the General Conference find it necessary to have Bishops who are trained in the science of civil law, there are plenty of ministers who will preach and study law for seven years, that will be any guarantee that they will be elected Bishops. We grant, however, with Rev. Poynter, that both Bishops, Presiding Elders and Pastors should have a decent knowledge of civil law to enable them to try and dispose of many cases that often come before them.

WEST INDIAN TOUR.

A Visit to Hayti, San Domingo, Barbadoes, St. Kitts, Jamaica and Other Points.

Colored Presidents, Cabinets and Republics—Sights and Scenes—Great Possibilities for Our Church, Etc., Etc.

BY REV. C. S. SMITH, D. D.

Saturday, January 21, I embarked on the steamer "Colombia," bound from New York on a thirty-one days' cruise to the West Indies and the Spanish Main. It was a special excursion trip and the passenger list showed that there were about two hundred and forty passengers aboard, all first-class. The itinerary indicated that we were to visit some fourteen different places. Our first stopping place was at Port-au-Prince, the capital city of the island home of that brave, daring and unconquerable black element, the Haytiens. The military discipline of the French and the heroism of the English, backed by the most powerful armaments of war known at the close of the eighteenth century, were not sufficient to subjugate the blacks when they had finally determined to gain their freedom. They were stimulated by the resolution that death was preferable to slavery. The sea breezes had wafted to them from the shores of France the shibboleth of the revolution, "Liberty, Equality, Fraternity," while they had heard the echo of Patrick Henry's cry, "Give me liberty or give me death." They finally triumphed and the world stood appalled at the flame and blood and desolation which had swept over the ruins of the Antilles. The passing years have not effaced the memory of the grave of the masters and the home of their former slaves. The story, however, cannot be told in detail here. The lack of time and space forbids.

We reached Port-au-Prince with all well on Wednesday noon of Wednesday, March 1st. The passengers were all on the qui vive anxious as to the treatment we were to receive. There was a good deal of speculation on this point. Rumors were afloat that the Haytiens were savages with no regard for civilization or protection. The lying tongue had been at work trying to create misgivings among the passengers. Questions were piled at me almost incessantly as to this and that. To all these queries I made but one reply to the effect that I would stake my life on the protection of every passenger while ashore at Port-au-Prince.

About two miles from the harbor a black pilot nearly clad in pristine dress boarded the ship and promptly took his place on the bridge and steered the ship safely guided to anchor at the largest merchant ship that has ever floated in tropical seas. This black pilot was the cynosure of all eyes from the time he took his place on the bridge until he departed. Not a passenger on board had ever witnessed such a scene before, and one of them anxious to possess himself of some evidence of it in tangible form brought his Kodak into requisition and took a snap shot of the white captain and black pilot as they stood together, the guardians of the ship and its cargo of human lives, while above all, at the top of the foremast, floated the national ensign of Hayti. I experienced a feeling of indescribable pride and my very soul smiled within me. When the anchor had been dropped and the gangway made ready a black doctor came aboard, and after examining the ship's papers and satisfying himself that all on board were well, pronounced the words which gave consent for the passengers to go ashore. There was a scramble for places in the launches on their first trip from the ship to the dock. Immediately on landing I took a carriage and was driven to the home of Brother Doree, the superintendent of our mission work in Hayti. My presence was a great and agreeable surprise to him, as he had not the remotest idea of my intended visit to his field of labor.

It is not my purpose at this time to make known my impressions of Port-au-Prince, particularly of Hayti in general. I have been very fortunate in securing most valuable historical data regarding Hayti, which will require time to read and digest. I have the earliest records contained in a book which was published in London in 1787. It was placed in my possession through the courtesy of Bishop Holly.

During our stay at Port-au-Prince, some thirty-six hours, the ship was visited by a large number of the elite of the city and they made a marked and favorable impression on the passengers. They were cultured, refined and dressed in the height of Parisian style. One of the lady passengers who was taken to task by a friend for affirming that the gentlemen were handsome, testily replied: "Yes, I said they are handsome and so they are!"

"Every dog has his day" is an expression that came up from ancient Egypt, and was in use long before the birth of Moses, yet what a vast amount of philosophy is in the expression, "Every dog has his day." You need not become disheartened because your day is gloomy. God will send your day if you will wait.

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NOTICE

Ministers and Members

African M. E. Church:

April 5th, 1896, is Easter Sabbath, the day set apart by the General Conference to raise money for Missions, and send the same to Rev. Dr. Derrick, Flushing, New York. . . . But, as few of you will do anything, I shall not make any appeal. You, God, Heaven and a crown of life on the one hand, and the Devil, Hell fire and eternal damnation on the other, and the Judgment Day for it.

H. M. TURNER,

President Missionary Department.

of your great church has decided to co-operate with us, and thereby strengthen our arms and encourage our hearts. Only a few days ago I received a letter from Mr. John H. Mahoney, of your church, in which were words of comfort. He expressed a desire to assist us in this work. Any contribution sent us will be gratefully received and faithfully acknowledged through the columns of the Voice of Missions.

If an hundred of our great churches would expound our African cause, very soon we would be able to maintain a large corps of missionaries and erect suitable chapels for worship. We beg Dr. J. W. Beckett, of Baltimore; Dr. J. M. Townsend, of Chicago; Rev. W. W. Book, of Emanuel Church, Charleston, S. C., and other pastors of our large churches to organize local missionary societies in the interest of our African work.

Sisters Baker, Swan, Mrs. Bishop Turner, Rev. J. E. Neal have set an example. Never were there such a missionary spirit in that state. The same spirit can be awakened in the other divisions of the connection where comparatively nothing is being done. Oh, that all of our big pastors could sympathize with the poor heathen and those sent to carry them the blessed word. After all, the happiest days that we spend in this life are those spent nearest the Savior. When we plunge into the very heart of His cause there we find the sweetest joys and happiest moments. Sacrifice is the root from which the richest fruits of grace grow. The soul that is not willing to endure something for Christ has never been touched by the electric shaft of His power, nor awakened to a consciousness of His goodness.

Can now see why the old prophetic fires have gone so nearly out, and our churches chilled with the cold spirit of indifference that threatens our very existence. It is because times are too easy. We are not forced by reason of circumstances to rely wholly upon the Lord Jesus. A growth in grace is dependent on a growth in works. Tell me not that an inactive Christian can grow in the grace of our Savior. All nature is against such a hypothesis. Great Christian

had uniling and courageous in behalf of our Librarian work. God bless our great Senior Bishop and may he have many years to push on this great cause.

"IS AFRICAN EMIGRATION A NECESSITY?"

BY REV. J. A. HADLEY

Before the Members of the Historic and Literary Institute, Atlanta, Ga.

[We clip the following from the Month-Press, of Tennessee.]

To the President and Members of the Historic and Literary Institute:—The above caption is one that has undergone a most wonderful metamorphosis, and is now a subject of interest to all men of letters and genius, whose interests were involved in various phases of life, and from a speculative science became a burden in search of truth and light.

EMIGRATION. The term derives its name from the Latin, *emigrare*, remove or depart, or in a broader significance, means to leave one's native country, to reside permanently in another. Columbus was the first explorer and emigrant to present such an aberrant mind to good results. Man, in his wanderings, has been called to wanderer because he has a turn of mind that is ever in search and reasons to his own benefit. Notwithstanding, elegant speculations are sometimes found to float on the surface of his mind, while his passions possess the interior regions of the heart.

However pleasant, there are but few remains today where they were birthed, for they desire a better country. There is nothing more melancholy to the mind of a loving father than when he looks in the future and sees no prospect for his son. The first thought that suggests itself to him is "What must I do? Or what avocation to pursue, or what vista will be opened to him that will create greater happiness and put him on a firmer basis than that of his father?"

The American grand well their rights and the protection of their country. It is to them a source of vigilance to keep back foreign invasion. In this country you find all nations seeking employment from the hands of Americans, and as such the Caucasians see to it that their children shall become the stronghold of this country, laws being enacted and enforced, government supported and cherished, vigilant eyes are ever open to the betterment of this, their residence.

Now, while thus placed, what avenue is open to other races in general and the Negro race in particular? Or what conditions they are surrounded with, or what environment surrounds them?

The Negro race is made subject to the American laws, which deprive them of freedom and the execution of will-power, however industrious and earnest they may be, and receive but penny-earnings through the merciless hands of tyrannical force and prejudice, which is calculated to benumb every enterprising effort of genius and tact.

In view of this fact, it is pre-requisite that the Negro should return to the land of their nativity and build up a government to better their condition. AFRICAN EMIGRATION IS A NECESSITY.

The Negro in this country is made a convenience for the outgrowth of greater speculation. He was brought here by the then supposed protection, without a friend to sympathize and support him in his weakness. This circumstance sowed the seed of discontent against him.

The growth of this race is miraculously wonderful in so short a time as two hundred and fifty years. They have been made the topic and source of great speculation.

This beautiful southland has been cleared up and utilized to the advantage of the Caucasian and the disadvantage of the Negro race.

Lifting the soil, sowing down the forest and making it productive, due to the growth of vegetation. In twenty-five or thirty years, he has made great gain in the science of mathematics and thinks well for himself. His wealth and taxation grows in proportion; therefore, he pays out millions of dollars worth of property.

But because the race has made such rapid progress in so short a time, it is an sign that they breathe pure atmosphere of freedom? Is it because we can point to individuals here and there, scattered like atoms, who are confederates, instilling a feeling of ambition sufficient to carry them beyond the poisonous prejudices of our daily antagonism that we should rest in this country?

The future of the Negro race is too obscure in this country. They will have to possess the sternness of a Hannibal, the oratory of a Cicero, and far surpass in strength numerically and equal their predecessors in wealth, ere they will be trusted and put in honor in this government, and if such be true, then we are still slaves.

Suppose the Negro would advance in strength and wealth, would he be invested with that power to shape sentiment and create a new era, become the criterion for the one monolithic element of this country? No, the pale-faces would resort to every conceivable remedy possible to exterminate the Negro from the American shores. He can, therefore, have no future in this much boasted home of the free and land of the brave.

As to the present, the wealthy Negro of this country has so far proved a failure to the race, and shared no sympathy and beneficence to his brother in Africa. It seems to be a preconceived idea of theirs that when they make distribution of their funds it must go in favor of the whites.

For instance, two wealthy Negroes died in this state, one at Darien, the other at Americus, leaving considerable wealth, which upon examination was found that their estate was made over to white institutions.

Another fact that should be bright in the firmament of prominence, was praised as a Martin Luther, and has sung the very name to the intellectual slaves; raised epithets and organized societies in honor to his memory that we would never forget him but our memory was lavished upon him; was the first to seek a companion to the disfigurement of the white, and a surprise and regret of his race at his death fall into the hands of his rejectors. That was the noble statesman and hero, Frederick Douglass. It might be well to love him for his ambition, but to care him for his ennoblement.

In this land the race is fashioned according to their surrounding. The Negro has no fort in America but of God, and his chances in this country are secondary to that of any other race.

THE WHITE MAN HOLDS THIS SUNNY LAND AS HIS PASTOR; HE CLAIMS TO HAVE FOUGHT, BLED AND DIED FOR IT, AND AT SUCH A SACRIFICE THINKS HE HAS THE EXCLUSIVE RIGHT TO REIGN SUPREMACY, AND THE NEGRO IS NOT TO INTRUDE HIS PRIVILEGE, BUT RATHER ABIDE THE CONSEQUENCES.

There is no code of law, nor any jury, nor judge, nor citizen that is in harmony with the black man in the hall of justice.

The barbarian that is daily being practiced on the Negro, without the least of interference by law, and upon high misnomers and intense passion, their good judgment is converted into ravenous fiends, and make the Negro subject to their morbid passion and most cruel circumstances.

The persecution of the Negro under the American institutions is worse than the persecution of the Catholics were under the British government over a century ago.

"A Red Record," a worthy published book by Miss Ida B. Wells, illustrates, as well as demonstrates, the fact that this country is not the Negro's home.

Every outcry of fiendish acts is heaped upon the Negro, notwithstanding he is innocent of two-thirds of the charges against him; but he must be the sufferer.

In the face of such maltreatment can one believe that this country is his home and it is necessary to go to their own country?

Emancipation, far, has failed to free the races together. Wealth will never serve as a moral specific in this case. Moral worth will not accomplish the deed, however desirous, because this is not his home.

If all these are enigmatical truths, what will change the state of affairs? The government says share alike, but it carried out in any one section of this republic?

If the law fails—the only refuge in time of need—then what may we expect?

We are living in a deplorable condition in this, the white man's country! To live in America, facing such appalling sentiments, gazing at us as beasts, or the ghost of Baalzebub, what may we expect and for what are we living in America?

I repeat if all these are facts, then the Negro is enigmatically disfranchised, and only serves as a source of commerce for malignant purposes by other races, and his stay in this country is considered to be an inglorious one.

MY MOTHER GONE.
By Rev. Seth D. W. Smith.

DEAR EDITOR VOICE OF MISSIONS: The mail of this month brought to me the intelligence of the death of my dear mother, Mrs. Sophia Martin Smith, in the 97th year of her age, who died on January 14th, 1896, at Christiansburg, St. Croix, Danish West Indies.

During the days of the tremendous struggle between the French and British father immortalized his name in many a gallant fight towards repelling the French in their attacks on the island, and retaining it still in the possession of the British government, and he was honored by being commissioned as colonel of his regiment, which honor he held up to his death.

His mother, Dr. Croix, D. W. I., and the entire family became members of St. John's Episcopal church, and she remained an honorable member to her death. Twenty-six years ago I was shipwrecked for the seventh time in success and carried to the island of St. Thomas, being only forty miles from my home.

I embraced the opportunity of paying her a visit, and spent the Sabbath there. It being communion day in the church, we knelt beside at that sacred altar for the good of those that love the Lord. "For what do you desire?" "I would not be shipwrecked I would not enjoy this blessed privilege. On my returning home I entered the itinerant ranks under Bishop Nazrey, and never had the privilege of seeing my dear, precious mother again in this world, but thank God, there is a glorious hope, yes, a precious promise, that the Lord will bring his saints together in the sweet by and bye." (See 2d Thessalonians 4th chapter, 13th to 17th verse. Good bye mother dear. Precious mother, time can never erase the lessons you taught me. They have been my guiding star, amid the storms and trials of life. In her last letter to me, written by an old trembling hand, she said, referring to her sufferings: "It will be all over, soon; I am going home to rest. Meet me there."

Yes, mother, God helping me, I will, in the next language of Kirkpatrick I say—

On the happy golden shore,
When the faithful soul is free;
When the night discloses away
Into pure and perfect day,
You have gone home to stay;
I'll meet you there.

Here our fond hopes are vain,
Darest I love are rent in twain,
But in heaven no throbs of pain;
I'll meet you there.

By the river sparkling bright,
In the city of delight,
When our faith is no longer night,
I'll meet you there.

I'll meet you there, I'll meet you there,
I'll meet you there, I'll meet you there,
On the happy golden shore,
Where the faithful part no more,
I'll meet you there.

Foley for the Bi-hopric.

BROOKHAVEN, Miss., Feb. 27th, '96.
FOR THE VOICE OF MISSIONS: Rev. H. M. Foley, Presiding Elder of Jackson District, was in town yesterday. He came to try Rev. D. Wallace, who was charged with improper conduct; Rev. O. A. Douglas, Presiding Elder having been excused. Rev. J. K. Brooks was appointed attorney for the church, notwithstanding the able manner in which he presented Rev. D. Wallace, the latter was honorably acquitted.

Presiding Elder Foley is an impartial executive, who knows the law and dares to enforce it. We learn that he is a candidate for Bishop. We would like to see him don the episcopal ermine. P. F. Williams.

EASTER DAY.

(Alt. "Benedicite Laud.")

The Easter Day has come at last.

The winter winds and gales have past,

Oh, hear the children as they sing,

Jesus, the Lord, is King of kings.

(CHORUS.)

Oh, Easter Day, sweet Easter Day,

May all the children hallow it;

To Him who died upon the tree,

That we may from the law be free,

That we may live among the blessed,

And with the angels ever rest.

The sun rejoicing in the east,

Brings to us news of heavenly peace,

White angels of the white-robed throng

Join in the glad redemption song.

Then scatter, clouds, that round us grow,

For calm, ye waves that howl so low,

For Easter Day has come to tell,

Jesus, the Lord, does all things well.

(Chorus.)

Oh, glory, glory to the name

Of Him who for our sins was slain,

Ring praises to the holy throng,

To Father, Son and Holy Ghost.

(Chorus.)

—LIESE C. WILLIAMS.

Greenville, Miss.

A Visit to the Louisiana Conference.

BY REV. J. G. ROBINSON.

DEAR VOICE OF MISSIONS: After passing over my district and trying to preach and find out the white and colored people's condition, enthusiasm manifested regarding the great church of our choice, we visited New Orleans, the great southern metropolis. I visited many places of interest. Among them might be mentioned "Lee Circle," "Confederate Memorial Building," and "West End."

In the center of St. Charles street, where the "Lee Circle" is arranged in the center of a public square, can be seen a great monument to the memory of Gen. Robert E. Lee, the brave man who fought so hard and at last surrendered to Gen. Grant, thereby giving freedom to upwards of four and a half millions of human beings, that for more than two hundred years had been subjected to the most degrading conditions of any race upon the face of the globe. I gazed upon the statue, so silent form, and said to myself, "God caused this monument to be put here for the inspection of the sons and daughters of ex-slaves, and that they might view and meditate over the conditions which surrounded their fathers and mothers, and contemplate the estimation southerners held for those that fought to keep the Negro in slavery." The "Confederate Memorial" building is continually full. Therein can be seen the cradle in which Jeff Davis was rocked, letters and a thousand and one things that were in possession of ex-confederate soldiers. After looking at many other attractions that time and space will not allow me to mention, I proceeded to speak of my visit to the Louisiana conference. This conference is composed of a noble set of men that seem to be earnestly laboring to advance the cause of Christ and African Methodism. Bishop Benj. F. Lee, D. D., presides over his conference with ease and dignity, and the brethren and all seem to be endeared to him.

The Educational and Missionary meetings were largely attended, and much enthusiasm was manifested in both. Good collections.

I was informed that on the whole all reports were largely increased. Rev. L. W. Manaway, M. D., was present representing the A. M. E. Publishing house and did a very good business. The Annual Session preached by Rev. J. W. Willard, of New Orleans, was one of the greatest I ever had occasion to listen to. Much interest was manifested in the election of delegates to the coming General Conference. Rev. G. E. Taylor, D. D., T. A. Wilson, P. E., J. W. Washington and J. D. E. Hayes were the successful ones; Dr. Taylor leading the nomination.

Bishop Lee's sermon Sunday was a masterly effort characteristic of himself, and was enjoyed by the vast throng that flocked out to hear him. The good Bishop gave the widest latitude to the subject, and he said that "the editor (Bishop Turner) was not only one of the greatest minds in the Negro race, but Bishop Turner is one of the greatest minds that God has created." The Voice of Missions (the writer) did a good business. Rev. Harper and the two Rev. James are the fathers of the conference, and all the preachers respect them as such.

Augustus, Channell, Logan, and others whose names I can't just mention are men of broad minds and would make worthy representatives of our church in any place. The Voice of Missions still lives.

Biloxi, Miss.

HARD WORK.

A letter comes to this office from a brother who desires to lay a corner stone, saying, "You have got good rest now and we think you might afford to come out of your retreat and work a little." Mark the expression, "work a little." We have done as much work in the last four years as any man who breathes the breath of life, and we are sure we have worked as hard and done more than any twenty-five men of the ilk who writes us this letter. Why, the man does not know what work is.

The condition of things in our office and the vast amount of the coming mail and the "implicated affairs" of The Voice of Missions have kept us up from seven and half past seven every morning till four o'clock next morning. We have not slept when at home over three hours and a half and four hours out of twenty-four since Christmas Eve. You are cracked. You do not know what hard work is. No man can live and work more than twenty hours out of every twenty-four.

THAT FORTY THOUSAND.

We decline to publish the able reply of Presiding Elder Springer to Rev. W. M. Martin. If brother Martin thinks he traveled 40,770 miles, let him have the benefit of it. We traveled 100 miles once through the Indian Territory mostly on foot, and it seemed like a journey of a thousand miles. We have traveled five thousand since with less labor. Go on Martin and travel forty thousand miles again, Springer could not keep up and get behind. Next time you start put a rope round Springer's neck and give him a jerk over now and then and he will think it's forty thousand too.

Dr. JOHN W. BACKETT will be secretary of missions, unless he is elected Bishop, without the other boys pull in a hurry. Parks, Lee, Anderson and Mitchell, however, all have a good following.

Want Campbell For President.

The Ohio democratic convention has adopted a resolution endorsing Governor James E. Campbell for the presidency.

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EASTER, ALL HAIL! ALL HAIL! ALL HAIL!

ALL HAIL! MISSIONARY DAY!

61 Bible House, Department of Missions, A. M. E. Church.

To Our Beloved Chief Pastors, Ministers, Members, Sunday School Scholars and Friends.

GREETINGS: This work to which you as Bishops, ministers, lay members and Sunday school scholars, are pledged by solemn sanction, glorious opportunity and providential position, requiring and demanding great sacrifice, all alike are pledged to it. Bishops, presiding elders, pastors, men, women, youths and children are banded together in the missionary efforts of the church, that each may bear part by prayer, labor and gifts in carrying on a vigorous campaign in the name of the Triune God. Then, shall it not be a glad and whole-hearted service. Shall it not be a work of love and obedience, thus manifesting in a tangible manner our deep interest in the redemption of the world, and making the church of our faith and love a power for righteousness. As we believe that out of Zion shall go forth the law and the word of the Lord from Jerusalem, the church of Christ is the chosen instrument for disseminating the light of life to the world. That she is the depository of truth, a city set upon a hill, that nations shall come to her light, and kings to the brightness of her rising. Then can you be members of this honor in the redemption of the world, and making the church of our faith and love a power for righteousness.

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HON. CORNELIUS J. JONES.

MISSISSIPPI'S MATCHLESS JURIST AND ORATOR.

Nominated to Represent the Famous Shoestring District in the Fifty-Fifth Congress.

We have learned through the press, that Hon. Cornelius J. Jones, of Mississippi, has been nominated as the republican candidate for congress in the third congressional district of that state; and it is our extreme pleasure to say that the republicans of that district have not misplaced the honor so deservingly bestowed on one of their race. Mr. Jones enters the political field with a well-earned reputation. He stands in the highest esteem with the entire bar of Mississippi before the state supreme court, wherein he is regarded by the bench and bar, a credit to that lofty profession. And we need not remind the country of his standing before the United States supreme court for his record like that of no other man who stood on the 16th day of last December, and made an oral argument in two celebrated murder cases which he had carried there by writ of error from the state supreme court, and like a huge oak towering over the heads of the jury, he stood there, and stood this matchless jurist and orator in that lofty tribunal exposing the evils of the state constitution and statutes. He is Mississippi's son, but the nation's Afro-American idol.

Neal and Working Women.

DEAR VOICE OF MISSIONS:—I know the space between your columns is more precious than gold, but allow me to say that never before since the history of the grand old African M. E. Church has so much of missions been stirred up as it is now. The women have become more enthused over the missionary cause than ever before in life. From the fact the great price of Presiding Elders, Rev. J. E. Neal, P. E. of the Jonesboro District, with his fiery tongue, stirring up the fire of mission work in the hearts and minds of every woman and child until the fire has caught and kindled all over the Jonesboro district. They are rallying the grand army, and gathering all over the whole district to do more for the cause of missions than ever before in life. All the women need is a chance, and the dark shade of the ignorant men lifted from everything. I pray God to wipe away every tear from the eyes of the women. They are coming in each week from every quarter putting their little mites together to forward on the cause of missions. May God grant that every woman in this broad land of ours may catch a spark of this fire. God bless Bishop Turner for the grand speech. The Voice of Missions, that has pulled up the mission cause to every woman's door. I pray God that it may take the wings of the morning and not stop until it has sailed into the home of every human being all over this broad land.

I pray that the forthcoming general conference, which will meet in Wilmington, N. C. in May, will not adjourn until it has given this great cause a deep consideration, and give the women of the church a chance to do something for the cause of Christ for they read in Matthew 11:28 verse, that the Lord Jesus says, "Come unto me all ye that labor and are heavy laden and I will give you rest," so they have found out if they don't do something for the cause of missions, they can't obtain that rest. I ask that the reports of their doings will be brought up from every station, Circuit and Mission. In return with all other reports, at each Annual Conference throughout the whole conference boundary is my prayer.

AUGUST FLOWER CURES CONSTIPATION—whatever originates the trouble. Defective of non-acting liver, and a lack of tone and secretion in the bowels are the direct causes of constipation. It is a condition that early falls to the lot of students, business men, and women. Your life has been a drag for five, ten, fifteen years—not sick, but constipated. Took bunches of cathartics, barrels of slimes; bowels move once, and then shut up shop for another round of headache, sick stomach, foul tongue, horrible breath, lagging footsteps, bad dreams, scattered thoughts, blurry eyes, peevishness, and debility. A disordered liver and a wrong flow of bile have to be remedied on the spot; secretion in the bowels coaxed—not forced. Mild, searching, infallible August Flower operates just right. It cures constipation by bringing liver, stomach, bile, and bowels in correct adjustment. Its reputation was made and it maintained it. It cures constipation, cleanses the system and removes the ugly pallor of constipation quicker than a coat of lime. Does it naturally, thoroughly. It is the most complete medicine for stomach and bowel derangements in the world. August Flower is a perfect and permanent remedy for the habitual constipation of traveling men. Pills are ruinous to the bowels. They make you feel and talk bad.

BISHOP'S RESIDENCE.

Bishop H. M. Turner, 30 Young street, Atlanta, Ga.

Bishop W. J. Gaines, D. D., 860 Houston street, Atlanta, Ga.

Bishop B. T. Tanner, D. D., L. L. D., 290th Philadelphia, Pa.

Bishop Abraham Grant, D. D., 228 Fort street, Atlanta, Ga.

Bishop B. F. Lee, D. D., L. L. D., Waco, Texas.

Bishop M. B. Salter, D. D., Columbus, Ga.

Bishop J. A. Handy, D. D., 614 Troup avenue, Kansas City, Kan.

The Best Men Wanted.

"Yes, sir, we want some good men, men of strong character and ability to represent us. Among our representatives are many of the best and best men in America, and part of the time can always be spared to give us the benefit of their advice and counsel."

WEST NORTH CAROLINA CONFERENCE.

Rev. H. W. Leake, C. H. King Raleigh, N. C.; P. F. Greenleaf, Wilmington, N. C.; Lay—Prof John R. Hawkins, Kittrell, N. C.; Dr. G. A. Gersten, Greensboro, N. C.

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THE MINISTER